

8-22-1960

Evangelical Visitor - August 22, 1960 Vol. LXXIII. No. 17.

J.N. Hostetter

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Evangelical

Visitor

August 22, 1960

"I Plan to Go Back"

The family silverware and two photo albums were all that a young Minneapolis missionary mother took with her when she evacuated strife-torn Congo eighteen days ago because, she said, "I plan to go back."

Mrs. Gordon Johnson, 30, arrived in Minneapolis with three sleepy children, Stephen 4, Scott, 3 and Karen, 14 months. A missionary of the Evangelical Free Church of America, she left her doctor husband at Tandala, Congo, on Sunday, July 10, where he serves a 90-bed hospital.

"I heard from my husband by letter last Wednesday," Mrs. Johnson said. "Things were still quiet in our corner of the Congo, the northwest corner, and no serious incidents of any kind had been experienced at that time."

"My husband, along with Dr. John Campbell, Omaha, Neb., never did evacuate as they felt they had to remain and care for their patients. As you well realize, there are no Congolese doctors at all, and although much work has been done in training male nurses, they are able to do little more than assist in operations at this time."

And she added: "My home is there, so I feel I must go back. I hope it will be within a year. We felt, and our mission board agreed, that it would be best to return to America rather than relocate temporarily in Europe, for the sake of the children and their security. My husband and I have dedicated our lives to reaching the Congolese with the Gospel." (EP)

EDITORIAL

The Know-How

A FRIEND of mine, in a strange city, went seeking a church on Sunday morning, a place to worship. As he walked toward the entrance of this particular evangelical church, much commotion was evident. Boys and girls, men and women were busy releasing publicity announcements by means of inflated balloons, designed to inform the city and its surroundings concerning the ministry of this particular church.

In fact, there was so much bustle and confusion that my friend had difficulty getting in the door. Nobody recognized him as a new-comer, welcoming him to the morning hour of worship. This is a commentary on much of church life. We work, hoping that out of the sky or some indefinite, distant point will come some opportunity for service. All the while a real live opportunity stands at the door and we see it not.

A church or congregation is worth just as much as its force and impact is known in its immediate area and surroundings. When once we are besieged by a passion that our churches owe their first service to those who hear the ringing of the bell, see the shining of the lights, and are the neighbors of those who do attend, then we will be in line with Christ's emphasis in the Great Commission. Not Samaria, Jerusalem is the point of beginning.

When a church feels its community is unresponsive and Gospel hardened, such could be true, but more likely this indicates the use of poor methods in outreach, and even worse, lack of concern. The order of services is important. Lack of planning, noisy and disturbing behaviour, and failure to observe time schedules are factors that work against creating interest on the part of the community in the church's program.

The impression that the church is something of a "sealed off" operation is one of the most difficult to off-set. The reaction; "I did not know we were welcome there" too often has been a logical conclusion. Remembering that congregations are people, this problem affects all of us.

The pastor is the most influential person. His message, his warmth, his general decorum, his attitudes, his ability to challenge and lead people and most of all, the fervency of his spiritual devotion; all of these are factors having a tremendous bearing and effect on the church's relationship with the community.

But, the pastor is not the only influential person. All the membership are pub-

lic relations personnel. Business men, people who serve in the professions, members who work for employers, college and high school students, and of equal importance, the mothers and housewives of the congregation, these all have a significant responsibility in the ministry of the church to the community.

Friendliness rates high, one of the highest, in creating an open door to people's lives. It takes time to be friendly. Time to listen, time to chat, time to notice the children, time to be interested in the concerns of others; all of these are merely avenues by which we come close to people. There is nothing as wonderful in all of God's creation as a *person*.

There are gateways to people's lives. Jesus told Zacchaeus He desired to go home with him. This led to his conversion. He asked the woman at the well for a drink of water. Not long after she confessed her sinfulness. Christ often visited the home of Mary, Martha and Lazarus. He was their source of comfort when the home was plunged into deep sorrow.

—J. N. H.

Passing

THREE devoted Christians — colorful, significant personalities in Christian service, people with warmth and love for their fellowmen—have so recently answered the summons from on high.

As a young preacher thirty years ago, M. G. Engle impressed me as having something to say and when he had said it, he sat down. Whether he was preaching, discussing a question on the floor of Conference or in personal conversation, his words expressed objectives and purposes in life. This issue contains his obituary and a tribute to his memory.

She, too, having passed the ninety year mark, Adda Engle Taylor, retired missionary to Africa, widow of Myron Taylor and a sister of the late S. G. Engle, has laid her armor down and joined the innumerable host over yonder. The passing of her husband made world headlines in 1931. The *Buffalo Evening News* carried an item indicating his death as the result of being mauled by a lion. Sikalongo Mission in Northern Rhodesia stands as a monument to the memory of Myron and Adda Taylor.

Less in the number of years lived, but certainly not in the realm of meaningful service rendered, is another who so recently and suddenly passed away: Mrs. John A. Climenhaga. As a daughter of the late S. R. Smith who was one of the founders of Messiah College, a missionary to Africa, a pastor's wife and for many years, a staff member of Messiah College, the name, Emma Climenhaga,

was known and revered throughout the brotherhood. Likely her most significant contribution to the Lord's work and society is expressed in her family. Two sons, Arthur, president of Messiah College, and David, bishop of the Brethren in Christ Church in Africa, deeply devoted to the interest and program of the Brethren in Christ Church, are expressions of the impact and devotion of her life.

Sometimes one looks about for the monuments that represent the past, someone of the yesterday of church life, and where are they? Their numbers, as I recall thirty years ago, were many. Now the ranks have gotten so thin. Perhaps some of us have to agree that we have passed the middle age point in life.

—J. N. H.

How Good?

The Bible is written to help "good" church people. "Good" church people passed by the wounded man near Jericho. "Good" church people grumbled when Jesus ate with sinners. "Good" church people took Jesus to Pilate and to the cross. Yes, indeed, the Bible is written for us church people.—*The Christian Parent*

Evangelical Visitor

Volume LXXIII

Number 17

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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SUBSCRIPTIONS: \$3.00 per year payable in advance; sample copies free.

New Subscriptions \$2.50 per year; Gift Subscriptions \$2.50 per year.

Canadian Subscriptions: no additional. Send all subscriptions to: *Evangelical Visitor*, Evangel Press, Nappanee, Ind.

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Accepted for mailing at special rate of postage in Sec., 1103, Act of October 3, 1917.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

HUMAN nature is very much the same in all ages and countries. When Amos, the herdsman and gatherer of sycamore fruit, raised his voice against the kingdom of Jeroboam II in 787 B.C., he could have been preaching to us today. In this sixth chapter of his book we can see the present-day conditions.

I. THE LAW PRONOUNCED "Woe." The laws of God are eternal and absolute. What was at variance with God's moral laws then is just as binding today. God's laws have not changed any more than the laws of nature. Fire burns today just like it did then. The standards of society change, but they cannot change the absolute laws of God. Black always was black and always will be. No matter how much so-called learned men may try to compromise with truth, they cannot tone down nor modify God's moral laws any more than they can weaken the shock from a high tension wire when you take hold of it. The "woe" is just as positive and loud as ever. You may put cotton in your ears and dull your moral sense of hearing by compromising selfishness, and sear your conscience to the point of insensibility; but that will not dampen the fires of accountability and judgment.

II. THE INDICTMENT

1. "At Ease in Zion." If Isaiah were to appear in person in our pulpits today, he would have no less of a burning fiery message than when he cried out, "Hear, O Israel, and give ear, O earth . . . the whole head is sick, and the whole heart faint." Too many preachers, like the priests in the days of Samuel compromise with the world until the people have "abhorred the offering of the Lord." There is a reason why people are avoiding the churches and Sunday

The Prophet AMOS and OURSELVES

(Meditations on the sixth chapter of Amos)

H. W. Buckwalter



School. One reason is that when they do come they do not find spiritual food.

Jesus said, "If I be lifted up, I will draw all men unto me." They came to Him to the extent of an "innumerable company." True, "no man ever spake like this man." But the preacher today cannot be at ease in Zion, if he expects to get a hearing. We need preachers today like the prophet Amos—"The Lord God hath spoken, who can but prophesy?" God spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." No preacher has any excuse for not having a message for these critical days. He needs to get down on his knees with the open Bible and there is God speaking to him.

2. A False Security. Because everything is moving along in the usual grooves of business is no guarantee that

it will always be so, yet that is just the way the masses are acting today. As a nation we are trusting in our scientific achievements. We can hurl a missile half way around the world and hit a predetermined target. We have hurled an "explorer" out into space millions of miles from the earth and received clear and distinct signals from it. We can wipe out whole cities at one shot, but what is this security when God presses the button for His judgments?

In the days of Amos they had a form of worship and their priests had a form of sacrifices, but there was little spiritual life. Their main concern was their own material aggrandizement and pleasure. Their worship of Jehovah was largely mixed with and often supplanted by the worship of idols and confidence in pagan deities. They were obsessed with making money and enjoying the latest conveniences and luxuries, usually at the expense of their less shrewd neighbors. We can see ourselves no better than they. Sunday has become the day to do the family laundry, mow the lawn, or jump into the car and take the family to the beach in little more than nudist apparel. And this is true of too many professing Christian families.

The ambitious Sunday Schools must maintain buses to gather up the children to keep up their programs while the parents remain indifferent, and often scoff at the idea of their responsibility for the spiritual welfare of their children. To them spiritual life is a burden to be tolerated only at Christmas and Easter and at funerals! "Eat, drink and be merry" is their slogan, while the preachers that preach righteousness and judgment should go back home, for their words are too heavy for us.

3. Abundance of Everything. Amos prophesied when the kingdom of Jeroboam II was at the highest point of its national history—like ours. Our standards of living are the highest on earth.

AMOS 6:1-8

(Paraphrase for America)

1. Woe to them that are at ease in America, and trust in the rockets of Canaveral, which are named chief of the nations, in whom the people of America trust!

2. Pass ye unto Cuba, and see; and from thence go ye to Japan the great: then go down to Central America: be they better than these kingdoms? or their border greater than your border?

3. Ye that put far away the evil day, and cause the seat of violence to come near;

4. That lie upon box springs and stretch themselves upon their foam rubber, and eat the fryers out of the flock, and the baby beef out of the midst of the stall;

5. That dance to the sound of jazz, and

invent to themselves instruments of musick, like David;

6. That drink beer in tin cans and anoint themselves with the appropriate shades of make-up: but they are not grieved for the need of the nation.

7. Therefore now shall they go captive, with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8. The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhorre the excellency of America and hate her split-levels: therefore will I deliver up the States with all that is therein.

By Emerson Frey, Music Instructor, Messiah College, Grantham, Pa.

Even Solomon in all his glory was not arrayed like the average person today, nor did he have a shadow of the luxuries found in the average home today. We can see and hear what is happening in almost any part of the world without getting out of our overstuffed chair. And when we get tired of that we can go to the garage and step into the auto and press the button and swish to the place of our desires. It is not wrong to "lie on beds of ivory, and stretch ourselves on couches, and eat the lambs out of the flock," but the abundance had caused them to forget God, and to rest in their own sufficiency. God is speaking to us today just like He did of old. When everything goes well, then beware lest thou forget the Lord.

4. Music. Music belongs to heaven; there is no music in hell. But these people had taken the music that belonged to God's people and appropriated it to their own selfish enjoyment, and the worship of their pagan gods. They were not satisfied with the inspiring hymns of the church and the worship of God, so they invented new instruments that could "rattle-pan," the "noise of music" that would tickle their depraved appetites.

5. Drunkenness. Their wine drinking had gotten out of control so they gulped it down in bowls. Our national drink bill is staggering—in billions of dollars and billions of gallons. And no one dare raise a voice against it, for the high officials not only like it but they are getting their "cut" out of the profits of the demoralizing traffic. They have made their millions and then buy themselves into the highest offices of the State.

III. THE SENTENCE "Therefore . . . the Lord God hath sworn by himself . . . I will deliver up the city with all that is therein." They had sown the wind, now they would reap the whirlwind. What else was there to expect? Sowing wild oats will produce wild oats—nothing else. When men shut Jesus, the light of the world, out of their life there is nothing left but darkness. When people refuse to accept Jesus, who is life eternal, there is nothing left but eternal death, eternal dying but never death. God does not cast men into hell; they thrust themselves into outer darkness by deliberately refusing the mercy of God in Christ Jesus. The soul that sinneth must die, is the inexorable law of God. All have sinned, so all must die. The only way to escape this death sentence is to accept the pardon that has been written with the sacrificial blood of Jesus Christ. There is just no other way. Men cannot ignore the laws of God and follow their own inclinations without running into certain moral and spiritual disaster. God's moral and spiritual laws are inflexible.

Pasadena, Calif.

Stability—a Help or Hindrance

Edward Hackman

THIS is a time of religions. One needs the grace of Christian steadfastness so as not to be "tossed to and fro by every wind of doctrine." And then with the Apostle Paul, purpose to ". . . stand fast in one Spirit, with one mind, striving together for the faith of the gospel."



There are two types of stability manifest among Christians. I choose to call the first one, Carnal Stability. Jesus rebuked such when speaking to John, the Beloved, "Master, we saw one casting out devils in Thy name, and he followeth not us; and we forbade him because he followeth not us. Jesus answered, forbid him not for there is no man which shall do a miracle in my name that can lightly speak evil of me, for he that is not against us is on our part."

This type of so-called stability readily expresses an intolerant attitude toward those who do not see things, or express opinions and interpretations to their particular liking. These usually go so far as to express condemnation and pronounce judgment. This attitude seems to be intensified where such differences are expressed within denominational bounds. Without doubt, such attitudes are a very militant factor against effective outreach and the ingathering of souls from the community.

There is danger when we set limitations to the movings and the power of God in our churches and community outreach by unwise "adding to," and "subtracting from" the Word of God. The church program becomes bogged down when all we see is rules, regulations, ceremonies and rituals. A standard apart from the Bible standard is preaching *another* gospel.

Spiritual stability is expressed in the words of Jude, "That ye should earnestly contend for the faith which was once delivered to the saints." Spiritual stability stands for and upholds the truth

as found in God's Word. It is flexible enough to allow some personal choices where the Bible is silent, and where it states a principle of truth but does not spell out the application.

What is "the faith" that Jude speaks of, which develops strong Christians, making them dynamic for God in the community? Faith is the means by which men take hold of God. There is only one true faith. It is never spoken of in the plural—one Lord, one faith, or "the faith" once delivered to the saints.

Faith is the pioneer of the soul. Faith presses ahead and plans large things with God. Faith surmounts difficulties and turns opposition, persecution and hardship into Christian growth.

Faith brings soul rest. "For we which have believed do enter into rest." There is a rest of faith, or better known as the fullness of faith. This comes as a result of the baptism of the Holy Ghost.

Faith is like a cable with one end fastened to your heart and the other end in heaven. It is the cable by which God pulls us safely through trials and difficulties. Jesus said to Peter just before He went to Calvary, "Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not." He didn't say "thy feeling" fail not, nor "thy joy" fail not, but "thy faith" fail not. Peter came through his tragic experience of denying his Lord, was present in the upper room, and then literally shook Jerusalem with his preaching.

May God give us a stability that will produce spiritual depth and express itself in a concern for the advancement of the Gospel of the Lord Jesus Christ.

Akron, Ohio, Pastor of the Uniontown Brethren in Christ Church

Learning to Worship

Worship is not grand organs and beautiful vestments and lovely choirs. Worship is a heart in communion with God. It is to love God, which is an emotion. We seldom worship God one hour a Sunday, unless we also worship Him each day all day. Therefore, teaching worship is not teaching church words or church behavior, but helping a child to adore God and love God and speak with God on Thursday afternoon.—*The Christian Parent*

Evangelical Visitor

Living on the Installment Plan

In these days of a shrinking dollar and a mounting cost of living, many Christian families are pinched by the financial problems thus created. Here is an article that has some sound advice for those who find it necessary to use the installment plan of buying.

PAGE EDITOR

THERE never was a time when it was as easy to owe money as it is now. The average American family, according to government reports, owes five times as much today as it did eleven years ago.

Merchants are offering their refrigerators, beds, fur coats, dishwashers—even airplane trips to vacation wonderlands—for nothing down and years to pay. Banks and other lending agencies temptingly hold out money to add that playroom to your home, or to make some other dream come true.

There's only one catch. Somewhere along the road of these better-living bonanzas there must be a payday—several of them.

Don't misunderstand. Installment or credit buying is no lurking evil. It has helped countless struggling couples get a start. Many have used modern credit wisely. But the ease with which the average family can hock future earnings to live well today has created some tragic problems. Thousands of families are going through agonizing reappraisals of their financial condition, and are not finding it too hopeful.

What is the Christian approach to debt? What precautions should a Christian family use in assuming credit commitments? What course should be pursued when creditors press for payment of bills which have piled up?

There was a time when debt was almost synonymous with sin. Debtors went to prison. When creditors closed in, the borrower had to pay up or leave town fast.

Society now recognizes that borrowing money is a convenient way to meet certain economic needs. Whether we borrow outright or buy on credit, we use someone else's assets to serve our own interests. The borrower has a moral responsibility to make every effort to pay back to a creditor what is rightfully his on the terms agreed upon.

Of course the best way to avoid crushing debt loads is never to take them on. That is, never owe more than you can pay up promptly. This frequently means resolving conflicts among members of the family over individual needs.

SWAMPED BY DEBT

Robert L. Heibroner, noted economics writer, says that one marital problem psychiatrists listen to most frequently



is "money." This is especially true in families where there is only one breadwinner.

Usually the problem doesn't reach a crisis until a family is swamped by too many obligations. The deluge of debts doesn't sweep in suddenly. It slips in gradually like creeping paralysis. By the time a family realizes the extent of their indebtedness, it may be already too late.

William H. Whyte, Jr., a well-known economist says: "Along with the obsession for assuming debt goes a disregard for cost; few even notice or remember the total price. Ask them how much a certain object costs and the response may be, say, \$12.73 a month! They do not notice that their department store budget account piles up 12 per cent to 18 per cent interest. In buying autos, they almost never multiply to find out how much of a 'pack' the dealer is taking them for. Not only thrift, but ordinary Yankee shrewdness seem to have been replaced by a general and willing gullibility."

Barring an emergency, credit buying may seem harmless enough so long as payments do not outstrip income. Usually a family sees no point in denying Betsy the freezer, or Johnny the bicycle when sellers insist that either can be had, on such easy terms "it's almost like free."

But when these accumulating obligations get out of hand, a family is put to the test. It is no time for recriminations, or charges that somebody isn't a good provider. Such conflicts only make the

problem harder. When a solution is arrived at in a genuine give-and-take spirit, the triumph is something both parents and children can remember with pride.

When too many "pay up or else" notices pile up and the telephone becomes an instrument of torture, there is one course that will do more to smooth the waters than anything else. One of the best-known advisers on family finance is the Kiplinger Service in Washington, D. C., who advises a "do it yourself" plan. "When you get behind with your bills, go straight to your creditors and lay your problem on the line. If you are really sincere about working out from under, you will find most creditors will meet you half way."

Kiplinger advises the debtor family to decide what portion of income can be set aside each month on a consolidated debt payment basis. Then get each creditor to agree to accept his pro-rata share each month.

Generally, creditors are glad to accept any reasonable plan for meeting an obligation. The average retailer who sells on terms is anxious to keep the honest debtor family as a customer. He doesn't do himself or his reputation any good when he cripples a family's buying power by harsh measures.

Suppose the debtor family finds it difficult to get all creditors to accept a consolidated payment plan. Each is chiefly interested in collecting his own debt and is inclined to crack down, leaving

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PREACHERS

PREACHING

This further treatise on "Preaching" follows an article of a few issues past on the same exhaustless subject. We hope some little good will be realized by some sincere messenger of God in making his ministry more fruitful.

PAGE EDITOR

THE OBJECT OF PREACHING

THE OBJECT of preaching—I mean of every sermon—ought to be Jesus Christ and Him crucified.

We must either start from Him or reach Him at the close of the message. The core of the Christian doctrine should be recognizable and discovered in every Gospel discourse.

The Apostle Paul said, "I determined not to know anything among you but Jesus Christ and Him crucified" (I Cor. 2:2). The primary implication is that Paul did not seek to exhibit salvation in any other but the Lord Jesus Christ; yet it would seem that his statement equally implies that all his teaching returns or gravitates to this center. No one should misconstrue this to mean that the great apostle resolutely shut out of his mind any other kind of knowledge. No, on the contrary he knew many things as evidenced by his familiarity with the classics (Acts 17), science (I Tim. 6:20), athletics (Heb. 12), etc., and every preacher should be desirous of acquainting himself with a wide range of facts in many areas of thought. The effective minister must endeavor to feel and show the relation of religion to all parts of man, and to all spheres of human life. Not that the pulpit should be used to display an encyclopaedic store of learning but rather that God's messenger may avoid saying something ignorantly that is not according to facts. And his broader knowledge makes what is said more striking, more direct, more truthful.

A sharp distinction between doctrinal and moral sermons can hardly be admitted by a Christian preacher. Let morality abound in doctrinal preaching, but the pastor must undoubtedly endeavor to give his hearers a moral and doctrinal instruction as complete as possible. This all must be done by exalting the Christ.

UNITY OF PREACHING

The minister of a congregation should avoid "hobbyriding," first, because it gets him nowhere and further the audience needs balanced diet. The whole Word of God should be taught as clearly as possible. Preaching is a continuous act—it is in one sense, though

several consecutive messages, yet the same sermon. It must reveal the Son of God as the world's only Redeemer.

The observations and experience of a wide-awake pastor will discover that his parish after all must become to him a whole, a unity, and basically the needs of people are the same.

In the days of the multiple ministry in one congregation, so prevalent among us and other denominations in our church life of yesterday, we sometimes saw difficulty where they preached alternately in supplying this unity. Sometimes contradictory attitudes were too prominent and a devastating effect was suffered by the audience. Biblical preaching by all the God-directed ministers, even though various approaches are used and personality features stand out, yet all the discourses would have a miraculous similarity and complement each other.

UNITING THE AUDIENCE

In every parish of any size there are various classes which tend to become very distinct from each other. Such as the saved and unsaved, the emotional and stoical, the thinkers and non-thinkers. Then there are so many shades of spiritual attainment. To bring sermons to all these groups that will unite them instead of making them hostile to each other is a colossal task far beyond human strategy and must be accomplished by the inspiration and wisdom of the Holy Spirit. Preachers, let us humbly pray for a ministry that will bind together rather than pull apart.

PAGE EDITOR

Reporting on Week of Evangelism

The Week of Evangelism, May 1-8, will long be remembered by scores of people throughout the country as it was during this week that they will date their conversion. According to pastors reporting, over two hundred definite conversions took place, with scores of backsliders reclaimed and many consecrated their lives to God, receiving the witness of the Spirit and infilling of the Holy Ghost. The total number of seekers was well over five hundred. Any program that brings this type of results was surely blessed of God.

Thrilling indeed to note that a large percentage of all our Brethren in Christ



congregations in United States and Canada simultaneously engaged in revival and evangelism during this special period. Pastors reported that much prayer and planning was given in preparation for their meetings. Publicity was good, by using various means of advertising, much interest was created. In most of the churches the pastors served as evangelist. Several pastors stated that the meeting helped them personally in preparation of evangelistic sermons and in community outreach. Others reported that their church was awakened to the fact that they were not reaching the community. One pastor stated, "I feel the united effort was wonderful—one woman was saved before the meetings began, and two teen-age girls were saved two weeks after the close of the meetings. One family of six has joined the church as a result of the meetings and much prayer. They are a wonderful Christian family. Praise the Lord!"

Without exception the pastors felt the week was a blessing, and nearly every pastor favored a similar program this coming year. We believe eternity will only reveal the far-reaching results of this campaign.

In light of gratifying results and interest expressed by pastors, the Bishops recommended to the Board of Administration that consideration be given to a program of this type for 1961. The Board gave full approval, presenting recommendations to General Conference that the week of April 16-23, 1961, shall be known as "Week of Evangelism" throughout the Brethren in Christ Church and asking each congregation to participate. Conference readily endorsed the recommendations. We likewise believe that as we humble ourselves, God will grant continued revival and outreach.

The Bishops wish to express their appreciation for the splendid cooperation given by congregations and pastors and especially the Editor of the *Evangelical Visitor* who gave much publicity and published a number of articles in relation to revival and evangelism. Our concern is that revival and outreach may be the normal activity of the Church throughout the entire year. (Acts 2:47)

BOARD OF BISHOPS

ALVIN C. BURKHOLDER, Secretary

The Installment Plan

(Continued from page five)

ing other creditors out in the cold. In that case, Kiplinger suggests hiring a lawyer to negotiate, and if in real need to turn to your legal aid society.

FIRST CLAIM ON FAMILY FINANCES

Regardless of how many creditors are on the family pay-up list, there is one obligation a Christian home cannot neglect. That is the tithe. Malachi 3:8-10 indicates how important this obligation is. In every credit or installment plan, the family tithe takes priority.

Thomas Kane, a wealthy manufacturer, himself a tither, made a forty-year investigation in which he spent several thousand dollars trying to find one businessman who would say he had not prospered when he tithed. He wrote every tither he could locate and every one said he had gained both temporally and spiritually by the experience.

It is quite a problem for some married couples to work out of a bad debt situation, or to develop a co-operative plan to prevent one. Not long ago, however, I heard a woman tell how well a family plan worked in her home.

Her husband had become executor of a deceased friend's estate. He found it in bad shape. He told her the dead friend's house was mortgaged, there were unpaid installments on his car, and other installment debts. The deceased had borrowed on his life insurance to send his son to college. It was heart-breaking for him to tell the widow she would have to give up her house and take her boy out of college.

But this tragedy caused the husband to call his own wife and three children into a conference to appraise their own finances. They formed a family business called Family Sessions, Inc. All future expenditures would be decided by vote with each member of the family having a voice.

Each member of that family knew exactly where they stood financially. They gave up their high-rent house and bought a cheaper one on which the outlay was \$24 a month less. They voted to put a quarter of the income into savings and more life insurance, as a nest egg in case of Dad's death or permanent disability.

They held periodic business conferences to re-examine their financial situation and decide whether they could afford a new freezer, car, or whatever appeared necessary. In those conferences they discussed plans that would enable each child to get a college education and what he himself could do about it. In short, it not only kept family affairs functioning smoothly but gave the children economic training with which to face the world.

Such a plan may not be the answer to every family's debt problem. However, Sylvia Porter, nationally known adviser to many business and government operations, insists that family finances should in one way or another be a family project.

MAKE IT A TEAM PROJECT

"Call the family together on a quiet evening," she suggests, "and discuss what you are trying to do. Let the children become a part of the team. Keep simple records of finances. Don't try to know where every penny goes. Deduct the money for your savings as an 'unavoidable expense' before you start spending for the pleasant but unessential things of life. Provide a personal allowance for each member of the family, including the children. Children learn to handle money suprisingly fast when given the chance. Don't be too arbitrary about your figures or set limits that are impossible to meet."

Mrs. Porter indicates that this kind of teamwork has turned out well with many families. It has helped many a home out of a debt crisis and prevented it in others.

To make installment buying less of a risk, Kiplinger advises families to shop around for credit. "Compare the cost," says Kiplinger, "of buying a refrigerator on time with cost of buying with a cash loan from your bank. Borrow the minimum. The more you borrow the more you pay."

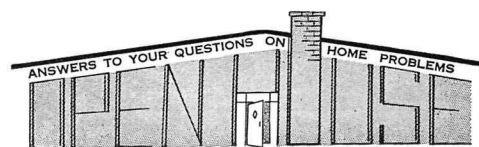
Of course bankruptcy is to be avoided if at all possible. Sometimes a family becomes so heavily involved that this seems the only way out. The purpose of the bankruptcy law is good in that it enables a debtor to treat all creditors alike. But since many have abused the law by using it to pay off all their obligations with a few cents on the dollar, it has acquired a bad name. It is extremely difficult for a breadwinner to re-establish his credit after bankruptcy.

If bankruptcy is unavoidable, there remains a moral obligation on the part of the debtor to pay all debts in full. That is true even though he is legally exempt from payment beyond what creditors got from the bankruptcy settlement.

It should be noted that the rapid increase in installment and charge-it buying is partly responsible for today's booming economy. It has helped to make possible greatly increased take-home pay, opportunity for good jobs, universal employment, and many other blessings.

Even so, continuing prosperity depends on the continued good faith and solvency of buying families. You owe it to yourself, your family, your future, and your peace of mind to keep your pay-later commitments under control.

Ross L. Holman in *Home Life*



QUESTION: *I am now seventy-five years of age and am sometimes beset with doubts about my salvation. I have felt all these years from my youth that I was saved, but my salvation was such a gradual unfolding that I cannot actually tell the place and the moment when God forgave me and took me in. Whenever I hear an evangelist or some Christian say that we must "know the day and the hour and the place" where God spoke peace to one's soul, I am tempted to doubt. Some months ago, when I was severely tempted (you see I live alone and have much time to think) I told Satan that if I had never really gone through with the Lord, I am going to right now. With an open heart, I came to the Lord and He gave me such sweet assurance that I am His child, that I thought I would never doubt again. Is one safe to put his confidence upon what the Lord has said in His Word at such a time as that, or must we always "feel" that we are saved?* A LONELY SOUL

ANSWER: This question moves me deeply. I hope my answer will be helpful. Rest assured that your problem has been the experience of many conscientious people older and younger in each generation.

Your concern about your salvation indicates a good relationship with God.

It is precious to be able to remember the time and place of one's conversion, but it is more important that today we know the following:

1. That we have passed from death unto life because we love the brethren. I John 3:14.
2. That being justified by faith, we have peace with God. Rom. 5:1.
3. That there is now therefore no condemnation. Rom. 8:1.
4. That if we walk in the light—we have fellowship—and cleansing. I John 1:7.

Read the five chapters of I John. Notice again the word "know." It is used forty times.

I have often found personal strength in I John 3:20 and 21. If there is no "condemnation" there is "confidence."

When you feel lonely, read Heb. 4:14 and 16. Rest in the greatness of our Lord and His ability to keep. II Tim. 1:12. When this verse was written by the great apostle, he also was "aged and alone."

As you continue your love for Christ, your faithfulness to God, and your faith in God's promises, you may rest assured that your salvation is certain.

H. A. G.

The following letter is from Brother Climenhaga relative to the riots in Bulawayo.

Letter from Africa

The riots started in the African township "Old Location" on Sunday morning. Brother Stern was at our service in "Old Location" for services and heard of the riots but saw and heard nothing. He had a flat tire when he came out of the service, pumped it up quickly and drove to Mpopoma. The riots from Old Location spilled over into some of the other townships (or suburb towns) and into Mpopoma. Brother Stern and Sisters Davidson and Long were there for service. After the main service there was a service for Church Members interviewing and hearing applicants for Baptism for the Baptismal/Communion services 13th and 14th August. Brother Vundla had charge of this service, and Brother Stern reported afterwards it seemed to him it was taking Vundla a long long time to get through everything. They heard a noise, from down the street that seemed louder than the usual noise from the Beerhall. When they came out from the service one of the African Brethren, Timothy Ndlovu, told Brother Stern he thought the missionaries should leave by another route from that they normally used. And Brother Stern agreed, too. They saw the mob down the street, and someone reported that a car had had an accident, and they thought maybe the crowd around had gathered because of the accident. The missionaries left immediately, and within minutes the mob was at the church, throwing stones indiscriminately amidst catcalls, etc.

Monday morning Timothy Ndlovu, who is a Headmaster of an African school nearby, telephoned me to tell me all the windows on the one side of the church were broken. He started off by asking if the missionaries had got home safely. I said, "Yes, why?" He then asked how things are at Hillside. I said, "Everything is quiet here, how are things at Mpopoma?" And he answered quite simply, and without an intent of profanity, "Here it's Hell!"

I then spoke to Mfundisi Vundla for a short time. I told them I would come right away and see the damage. And they implored me not to. Things were much more serious than I had at first imagined. I telephoned the police for permission to go out, and permission was not granted. The troops would not have left me pass. The rioting continued Monday and Tuesday. I went to Salisbury on the train Monday night for a Southern Rhodesia Christian Council Executive Committee Meeting on Tuesday and returned Tuesday night. By Wednesday the police and troops had things under control and Africans went back to work.

Wednesday morning Brother and Sister Stern, and Sisters Davidson and Long, with a hundred or more others of the European Community organized and took bread, jam, milk and mealie meal to the various African townships. Wednesday afternoon Brother Stern and I went out to see the damage on the church. It was not so severe as I had been led to believe by the first report to me. Six window panes were broken, and this is the only damage. There was a great deal of other damage in the various townships. Stores were broken into, looted, and burned out. There has been some loss of life, the papers say 12 lives, rumor says considerable more.

Mfundisi Vundla and his wife, and Evangelist Philip Mpofu (who had just arrived to start Revival Meetings—we have had to postpone them) were threatened and there were attempts to intimidate them. I told Vundla we are praying much for them, and he said, "Mfundisi, I know at least twice somebody was praying for us, for twice the mob came down the street menacing us, once from one direction, and the next day from the opposite direction, and both times the police arrived in the nick of time and saved our lives. We felt in our hearts that someone is praying." Who it was I don't know—someone at home, possibly. Things could have been very much more serious for the missionaries and Vundla, and we thank God for their protection.

David E. Climenhaga

Cablegram From Executive Secretary

A cablegram advising of the safe arrival by plane of Brother Henry N. Hostetter, of our Board for World Missions, in Bulawayo on Saturday, July 30, has been received by Sister Hostetter. The words, "church damage windows," also part of the cable, indicate that the damage was not extensive. Other sources indicate that disorder and confusion, rather than purpose to damage church property, were the cause of the damage.

Miss. Ed.

Recent Disturbances in Bulawayo

THE riots started in the African township 'Old Location' on Sunday morning and spilled over into some of the other townships (or suburb town) and into Mpopoma (the location in which we have our church building). The rioting continued Monday and Tuesday. I went to Salisbury on the train Monday night for a Southern Rhodesia Christian Council Executive Committee Meeting and returned Tuesday night. By Wednesday things were under control and Africans went back to work.

"Wednesday morning Brother and Sister Stern, and Sisters Davidson and Long, with a hundred or more others of the European Community organized and took bread, jam, milk and mealie meal to the various African townships. Wednesday afternoon, Brother Stern and I went out to see the damage on the church. It was not so severe as I had been led to believe by the first report to me. Six panes were broken, and this is the only damage. There was a great deal of other damage in the various townships. Stores were broken into, looted, and burned out. There has been some loss of life; the papers say 12 lives, rumor says considerably more. Mfundisi Vundla and his wife, and Evangelist Philip Mpofu (who had just arrived to start revival meetings—which have had to be postponed) were threatened and there were attempts to intimidate them. Things could have been very much more serious for the missionaries and Vundla, and we thank God for protecting them.

"We feel the church here needs our prayers. Our contacts with the Christians out each weekend are so wonderful, and the fellowship with them so sweet that it makes our hearts ache when we think of what may lie ahead for them.

"We are looking forward to Brother Hostetter's arrival tomorrow."

David E. Climenhaga

Evangelical Visitor

Tour of Missions in Africa by Henry N. Hostetter

(Information supplied by request)

Mailing Addresses

August 1-Sept. 15—Bishop D. E. Climenhaga, P. O. Box 711, Bulawayo, S. Rhodesia.
Sept. 15-16—Bishop Booth, Elizabethville, Belgian Congo.
Sept. 16-Oct. 28—Congo Inland Mission, c/o Allan Wiebe, Tshikapa, Congo Belge.
Oct. 28-Nov. 1—Rev. Jay Hostetter, Box 341, Accra, Ghana, Africa.
Nov. 1-12—Rev. Edwin Weaver, Box 109, Uyo, East Nigeria, Africa.
Nov. 13-15—A.I.M. Rest Home, P. O. Box 21044, Nairobi, Kenya.
Nov. 16-Dec. 5—Rev. Mahlon Hess, Box 7, Musoma, Tanganyika.
Dec. 7-12—A.I.M. Rest Home, P. O. Box 21044, Nairobi, Kenya.
Dec. 13-18—c/o Mennonite Mission, Box 794, Addis Ababa, Ethiopia.
Dec. 19-25—c/o Mennonite Mission, Box 102, Dire Dawa, Ethiopia.
Dec. 26-31—c/o Mennonite Mission, Box 7, Mogadiscio, Somalia.
Jan. 1-2—c/o Mennonite Relief Unit 7, Box 208, Jerusalem (via Amman), Hashemite, Jordan. or—c/o Roy Kreider, 13 Shaanan St., Ramat Gan, Israel.

Sponsored by: Mennonite Central Committee (Peace Section), Brethren in Christ Board for World Missions, Congo Inland Mission, Eastern Mennonite Board of Missions and Charities, Mennonite Board of Missions and Charities, Mennonite Brethren Board of Missions.

Reasons for this mission include: the new and unusual problems facing the African Church because of movements toward national independence, because of divergent church, sect, and "ism" movements, because of conflicting ideologies and their impact on Gospel evangelism and church building, etc.—viewed in the light of the truth that as disciples of Christ, His teachings must govern our lives in every relationship.

Objectives include: to emphasize that all Christians are one body in Christ, to explore the implications of the teachings of Christ on discipleship, to discover channels and processes whereby the Church in Africa can effectively demonstrate the spirit of love, peace, and goodwill as taught in the New Testament.

Conferences with Brethren in Christ Special African Conference—

Brother Hostetter will be meeting with the African Church in a special conference, Thursday, September 1 through Sunday, September 4 at Wanezi Mission. Especially pertinent to the times will be the following topics: "The Christian's Testimony to the Unsaved," by Rev. N. Moyo; "... to the Christian Brethren," by Rev. M. Kumalo; "... in Helping the Needy," by Bishop H. N. Hostetter; "... in the Home Church," by Rev. (Jonathan) Muleya and "Christ's Teaching on Love," by Bishop H. N. Hostetter.

A Round Table Discussion on "The Christian's Testimony in Community Relationships" by M. Frey, D. R. Zook, I. Kumalo, T. Ndlovu, M. M. Moyo, and S. Nkala has great possibilities. Let's go!

Four group sessions on Sunday afternoon will have as their subject, "The Christian's Testimony in the Home."

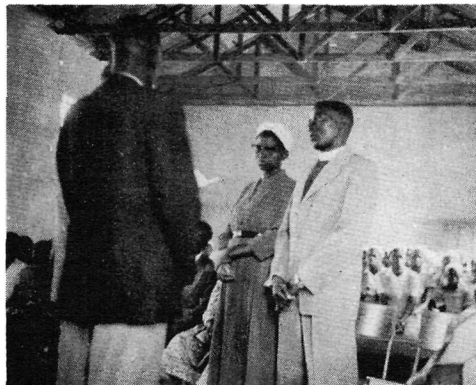
Let us pray that this will be a great conference as the missionaries and Africans together seek God's mind on these matters.

Missionary Conference: Monday to Friday, September 5-9.

M. C. K.

Here is GOOD news from Africa!

Brethren in Christ African Church Conference



Left: Ordination of the Muleyas, who will be remembered by many in America who met them during their several years here for study. The interpreter is standing between Bishop Climenhaga and the camera.

Below: Just before ordination: Brother and Sister Davidson Mushala, left; Brother and Sister Jonathan Muleya, right.

GENERAL clean-up, building grass shelters, butchering, menu-making, rearranging work schedules were only a few of the many activities crowding our days at Macha prior to June 9. Then, on that day, our Christians from near and far began streaming into Macha. On the evening train the *bafundisi* and four missionaries arrived from Southern Rhodesia—the Climenhagas, Rhoda Lenhart, Don Potteiger, and all of the Northern Rhodesia missionaries having arrived earlier.

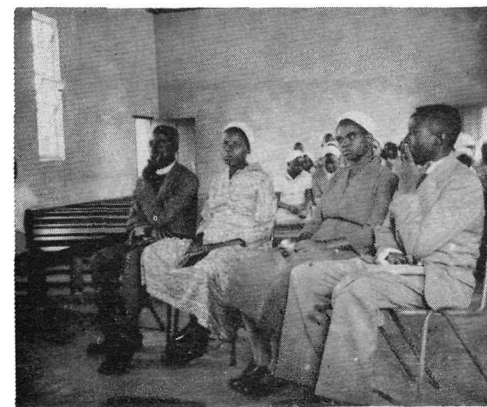
Rev. P. Munsaka from Sikalongo led the first service—evening prayers at seven.

FRIDAY

At 6 a.m. (Saturday and Sunday morning also), Jacob Shenk and George Kibler presented moments of inspiration via the public address system. At 9:30, we gathered eagerly and with reverent exaltation for the ordination service of Davidson Mushala and Jonathan Muleya [see pictures]. Frank Kipe, using several references from Timothy, preached the ordination sermon. The Spirit's presence was near and gave deep meaning to the hour. Not only the humility and sincerity of the two brethren being ordained, but the wholehearted response of their wives was thrilling.

The business session following this moving service was concerned mostly with a financial report and a discussion of ways and means to meet the needs of our growing work.

At the beginning of the afternoon session, Jacob Shenk gave the first of a series of three devotional messages from Philippians 4: the source of *peace*, verses 6 and 7; the next morning, the source of *strength*, verses 11 to 13; and in the afternoon, the source of *supply*, verses 15-19. "Many times the reason we have

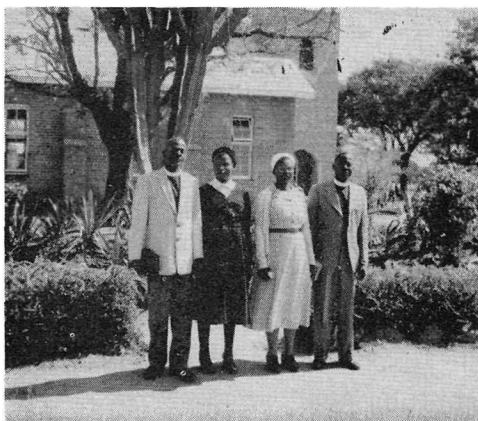


needs is that we try to supply those needs ourselves."

The afternoon business session for the purpose of electing the church executive committee for Northern Rhodesia, had just begun when a strong wind arose, and soon the rain began to fall. Forty minutes, many songs, and almost a half-inch of rain later, the business session continued. For the first time since 1953, Macha had rain in June.

SATURDAY

"Deepening the spiritual life of the Church" was the theme of the Bible Conference. "Tarry ye in Jerusalem," Luke 24:49, was the theme of Brother Kipe's sermon, after which Rev. S. Vundla preached on "Ye shall receive power," Acts 1:8. "Why do we need deepening? To live effectually as a church in the Rhodesias! The church that is the strongest is the one that goes deepest into the things of God. Christ left us two promises: to send the Holy Spirit to us, and to return again. Why were they to wait in Jerusalem? Why could they not go back to their friends in Galilee? Because Jesus knew that they wouldn't be strong enough to stand!



Macha Church in background.

They waited till they had *one vision*: that of a dying world; *one message*: the resurrection of Jesus Christ; *one purpose*: to witness for Jesus Christ." It was also pointed out that we are so conscious of power without us, that very often we are not conscious of power within us.

Are Missions Worthwhile?

The following tribute to one of our city missions by a professor in one of America's large universities is the first of a series of testimonials from people of many walks of life to their appreciation for Home Missions.

If you want this work to go forward, invest through prayer and giving, as the Lord may lead. Dividends are very rewarding on all fronts and for all time and eternity.

—A. H. ENGLE

The Miracle of Spiritual Transformation

MOST rational men and women are aware of the facts of physical birth. It occurs with regularity in our society. However, few humans are conversant with the concept of spiritual birth. While all of human-kind experience physical birth, unfortunately, all do not experience a spiritual birth.

As a lad of twelve I became ac-

After lunch, Brother P. M. Kumalo spoke from Colossians 3:13: "Hid with Christ in God." At the conclusion, the audience was divided into groups to discuss "Deepening the Spiritual Home." Frank Kipe and Joseph Moono led the men; Dorcas Climenhaga and Mrs. Sampson Mudenda, the women. The young married men listened to Davidson Mushala interpret for Rev. S. Vundla while Grace Muchimba interpreted to the young women for Mrs. Vundla. One half of Macha's L-shaped church was filled with young people listening to and questioning Fannie Longenecker, with Dolika Munkombwe interpreting. The children, too, thought about the Christian home as Beulah Muzyamba and Dorothy Gish directed their attention to Timothy.

In the evening, Jonathan Muleya gave an enthusiastic report on the Church in America. He was so thoroughly filled with his subject that his jet-pace made it difficult even for those of the missionaries who understand Tonga to catch

quainted with the reality of spiritual birth. My family was contacted by Rev. Carlson and other workers from the Chicago Brethren in Christ Mission. I can vividly recall the Sunday School class of young adolescents which I attended. The class was taught by Roy Freed, a man who offered a tremendous challenge to an active group of boys. His testimony in words and deeds eventually caused me to stay beyond the Sunday School period for the church hour. One Sunday the Spirit of God spoke to my heart, and I left the boy with whom I was sitting and went to the prayer room. The process of spiritual transformation which took place is beyond description. Philosophy, psychology, psychiatry, or the best of modern learning which man has to offer is inadequate to describe the miracle of spiritual birth. It was on that day that God began to burn into my heart the scripture, "The fear of the Lord is the beginning of wisdom." In reality, man can have no real wisdom except it be given from God.

During the intervening years of a high school education, then a college degree, then a master's degree, and finally, a doctor's degree, the presence of God has become increasingly meaningful. The wisdom of the world, great though it is, is enhanced and made even greater when it humbles itself in the presence of Him who is the source of all wisdom.

Today, as a university professor, it is my God-given privilege to contact hundreds of graduate students with the glorious message of God's plan for man

very much. Even so, one could not escape the spirit of the message.

SUNDAY

Beginning at 7:30, 343 observed the ordinances of feet-washing and communion. The climax of the midday service, which 960 attended, was Bishop Climenhaga's sermon on "The Christian's Walk." From Ephesians 4 and 5, he showed us that a Christian must walk: *worthily* (though we were not worthy of our salvation); *differently* (for we have a new heart); *lovingly* (thinking of the other person's welfare continually); *as children of light and circumspectly* (in order to stand in the face of temptation). We must plan our lives in an orderly fashion with time for private prayer and Bible study.

As many as possible travelled twenty miles to Mbabala for the closing service of the conference which was the dedication of the Mbabala church. [More about the Mbabala church in a later *Visitor*. Miss. Ed.]

Reported by Dorothy Gish.

through His son, the Lord Jesus Christ. In an atmosphere of rigorous intellectual training, the cry of the human soul for inner satisfaction is as real as it is on Halsted Street in Chicago. The socioeconomic and intellectual status of the individual may provide more "veneer," but it does not change the basic need for a spiritual transformation. As a Christian, I recently expressed my belief of man's real needs as follows:

"Rigorous intellectual training without concern for total development of the individual as a human being tends to be highly mechanistic. When man forgets God he becomes less and less a human being, and more and more a machine.

"As a member of a university faculty, I believe it is my responsibility to be concerned with the total development of my students. I must increasingly develop the skills and insights whereby my students will be stimulated to achieve new levels of intellectual growth and, at the same time, see their most important need in life, a commitment to Jesus Christ."

From a small apartment in a large American city to a professorship in a great university has become a reality in my life. Why? Because God called men and women such as Rev. and Mrs. Carl Carlson who have served Him faithfully. They in turn were used as His ambassadors in bringing the message to a twelve-year-old boy. God changed his life through the miracle of spiritual birth. All of the blessings which have followed came because, "The fear of the Lord is the beginning of wisdom."

Evangelical Visitor

Dispatches

SASKATCHEWAN YOUTH CAMP

The sixth annual Saskatchewan Youth Camp and Camp Meeting was held July 1-4 at the Baptist Campgrounds on Christopher Lake. Attendance was good and the weather was "perfect."

Speakers were Bishop E. J. Swalm, the Graybill Brubakers, and Rev. Stanley Shantz, pastor of the Old Mennonite Church at Guernsey, Sask.

The daily program included a Bible study period on the Ten Commandments conducted by Brother Shantz and a missionary hour with the Brubakers. The afternoon was devoted to recreation and handicraft. Brother Swalm served as evangelist. In this setting a number of young people sought the Lord. Young people in young country offer great hope for the future of the church, should the Lord tarry.

Sister Jeanne Lichty conducted the devotional period each morning with a continued story centering about the Lord's prayer. On the last morning interesting presentations were made by each of the three districts and the Mennonite young people.

Rev. Lorne Lichty was camp director, and music was in charge of Mrs. Ruth Garman. Mrs. Janice Dearing and Lorraine Garman planned the recreation. The cooks did an excellent job under the direction of Sister Carl Baker, serving almost 1,300 meals. On Sunday noon 140 went through the line.

The camp was a time of great inspiration and relaxation for young and old.



Bible School at Albuquerque, June 1960

ALBUQUERQUE, NEW MEXICO

One day, recently, an elderly Methodist lady called the pastor, asking him to come to see her. As she planned to leave the city, Miss Adela Holmquist, who attended the Sandia Brethren in Christ Church, decided to give her grand piano to the church. She even paid to have it moved.

The presentation of this gift was made on July 10. The congregation responded with a token of appreciation to Miss Holmquist. This valuable gift replaces a rented instrument.

In answer to prayer, a building loan has been secured. Pews for the church have now been ordered. Plans are set to begin work on the parsonage in August. It is hoped that this work can be completed as soon as possible, thus eliminating the rental cost of the present parsonage several miles from the church.

The summer Vacation Bible School was held June 20-30. There was a fine representation of parents at the program on Wednesday evening of the second week. There were 74 pupils enrolled, and the average attendance was 57. Offerings totaling \$21.36 were sent for the India Orphan project.

A special occasion on the August calendar was a program of "Melody and Meditation" by the Upland College Quartet, August 2.



Converts at Pleasant View (l. to r.): Dave Dellinger, Betty Frank, Bonnie Dellinger, Janice Crider, Catharine Griffith, Joyce Crider, and Janice Crider.

That Unkind Word

"If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26

The *Evangelical Visitor* had arrived, and I took a few minutes to look through it, before going back to my work. On one page was a picture of a prominent member of our church. Instantly I recalled what a friend had told me about him some years ago. There had been some "string-pulling" by this individual which had lowered my respect for him. My attitude toward him and his family had since been cool.

Even as I looked and recalled what I'd been told, God spoke to me. What I had heard, I have every reason to believe was true. But what about my attitude? My feelings were not Christian toward this man regardless of what he may have done. God has used him, and my place is not to judge his actions. Though he had no occasion to know of my attitude, I knew I was guilty before God of harboring hatred.

Then as I bowed my head and asked God to cleanse my heart from all feeling, I felt so impressed to watch what I say about others. In just a casual manner an impression may be created which will hinder someone's growth in love.

If our faith is vain when we cannot control our tongue, how carefully we should guard what we say, even when it is the "truth."

A PASTOR'S WIFE

REAPING A HARVEST at Pleasant View Community Church

"... Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

Revelation 14:15

HARVEST time has come at the Pleasant View Community Church. With praise to the Lord we report that since May 26 eight precious souls have turned their lives over to God, accepting Him as their own personal Saviour. The group includes three young married people and five other young folks ranging in age from 9 to 21. It is a joy to see these young hearts changed and to see them clean up their lives of worldly pleasures and habits.

Not unexpectedly, some are experiencing real trials and temptations but they have a determination to go all the way with Him. Please pray with us that these young converts will remain true to

Him and that they will be used of God to lead their families to the Lord. Here are some significant words of testimony from this group:

"The Lord is ready to forgive us our sins if we only have faith and believe on Him."

"When I went to the altar and God forgave me of my sins it gave me a wonderful feeling of peace."

"It is a good feeling to have the Lord in my heart and to have Him by my side every day."

"I want to thank the Lord for saving me and for the many blessings He has showered upon me."

"I am happy to testify of what the Lord has done for me."

"I am glad that I accepted the Lord as my Saviour. At the age of fifteen I came to the place where I couldn't live without Him."

Fred Baker Finds Christ

INTRODUCTION: "Well do I remember the night Fred Baker came to the altar. He was broken up and did not know how to pray, but he knew he wanted God in his life. My husband told him to follow his prayer, and as they prayed, a prayer of penitence, asking forgiveness, God did a work of transformation in his heart. He is now serving as Sunday School Superintendent here in Altoona."

Mrs. Lesin Oldham

I AM twenty years old and attend the Brethren in Christ church in Altoona, Pa. I came to know Jesus as my Saviour in October, 1957. A year later I received the blessing of the Holy Spirit in my heart and life.

I was a Catholic for eighteen years. I attended the Catholic school and received my education there. I was not a devout Catholic but considered myself a fairly good one. I was altar boy while attending the church and was active in some of the other affairs of the church, but it never gave me satisfaction in my soul.

My reason for becoming a Protestant was because of my wife. My wife would not marry me unless we were married in her church. While attending church there I noticed quite a difference between our faiths, but I still thought the way of our church was right. Often my mother-in-law, a saint of God, spoke to me of the Lord, but I never agreed with her and her ideas. My wife had a sister



Fred Baker speaks as C.C. president at Altoona.

of whom I was very fond. She passed away shortly before my conversion. This led me to think seriously about eternity.

The night I met my Lord as Saviour, I felt very impressed to attend church. This was strange, for I never enjoyed attending the services. It was Sunday night, the last night of a revival in which Pastor John Rosenberry was preaching. I was convicted of sin and saw the need for me to get right with God. When the invitation was given, I did not hesitate but went forward. After a time of prayer, confessing and struggling, I felt a peace come into my soul that I had never experienced in my life.

I remember the times I confessed to the priest, but I never received the satisfaction and peace that I felt that night. My whole life was transformed. I gave up cigarettes, and other worldly things because I lost all desire for them. But I realized there was something more I needed and found out through our pastor's teaching that I needed to die out to self and receive the Holy Spirit.

I prayed in earnest and hungered for the blessing. I had a bad temper, hatred and envy, and I knew these things should not be found in my life. I prayed repeatedly about this need in my life and finally in our next revival in which Bro. E. J. Rohrer was preaching, I received the blessing. In one of the meetings when the invitation was given our pastor, who knew I desired the Spirit, asked me to go to the altar and pray for the Spirit. I prayed and struggled for quite a while and afterwhile, God crucified the old man, destroying self, and the blessing struck me. It was wonderful. I leaped to my feet praising and shouting glory to God. It has been wonderful since then, and it has been getting better each day.

But we must keep pressing on, always forward to our goal. I had the joy of seeing my family delivered from Catholicism and I truly praise God for that. He is so wonderful; His power is so great. Nothing is impossible to Him. He still answers prayer, old time conviction still works and old time salvation still transforms a life.

I praise the Lord for this opportunity to witness for Him and would like to urge all young people to take the way with the Lord. It is the best way; then you can have that assurance within, knowing that you are His and He is yours. By daily walking close to our Christ, as led by the Holy Spirit, one can have complete victory in life.

It is wonderful to go to bed hoping that Jesus would soon come to take you home to your reward in glory.

Crusader

This Month--It's Crusader!

HAVE you been missing the privilege of sharing with other Brethren in Christ youth concerning things that matter most? *Crusader* is designed with you in mind! *Crusader* reflects the hopes and aspirations, the concerns and challenge of young people throughout the church. You owe it to yourself to know what youth are thinking, working, praying for in the new decade of the 60's. More than that, your voice is needed in *Crusader* to provide a composite picture of youth thought and life.

You may subscribe now under the Special Summertime New Subscription Plan. During July and August, new subscription rates are reduced: Group Subscriptions (5 or more to one address), 18 months for only \$1.20 per subscription. Single subscriptions, mailed to individual addresses, 18 months for \$1.80. (The extended subscription for 18 months is being offered to reduce handling costs, and to keep expiration dates within the annual month of renewals—February.)

Subscribe now for the September 1960 issue—"Choosing a Life Partner" plus other articles of youth interest. Your subscription now entitles you to receive *Crusader* through February 1962. Special order blanks are available through your regional youth leaders, or write *Crusader*, Nappanee, Indiana for full information.

Save now! Subscribe now for *Crusader*, the monthly magazine for Brethren in Christ youth.

FROM THE PRESIDENT

Taipei, Formosa—(FENS)—President Eisenhower, during his recent visit to Formosa, told a 16-year-old American teenager that one of his greatest concerns is that far too many Americans are turning away from God in quest for material gain.

This unusual conversation took place between the President and Donald Morris, student at the local American High School, at the conclusion of a morning worship service. Morris, whose father is stationed here in Taiwan as a U.S. Army sergeant, had obtained special permission to attend President Chiang's private chapel on that particular day. To his surprise, President Eisenhower greeted him and talked with him personally for a few moments, during which time he made the above remark. The President further observed during their conversation, that history has shown that whenever a nation has become too materialistic in its outlook, it has never lasted long.

CHURCH NEWS

BULLETIN-BITS

Silverdale, Pa., reports guest speakers each Sunday evening, August 21 through September 11. The dedication of the new church is scheduled for the weekend of October 2.

Ralph and Ida Davis of Chestnut Grove congregation, Ohio, recently touring Europe, arrived in New York by jet the afternoon of August 9, arriving at the Cleveland airport at 9:45 p.m.

Jesse Lady is scheduled to conduct special services at Christian Union, Indiana, August 28 to September 4. These services come to a close with a dedication of the new church facilities. A new rostrum, new pews, wall to wall carpeting, plus an Este electric reed organ, grace the newly-decorated, 78-year-old sanctuary. A two story, 48 x 28 addition, including Sunday School rooms, over-flow area, nursery, pastor's study, kitchen and fellowship room has been added.

Ten received the rite of water baptism at Fairland, Pa., Sunday morning August 14.

Kenbrook Camp closed the 1960 season with the largest registration in its eleven-year history. There was a total of 321 boys and girls who attended the camp.

The Graybill Brubakers presented a missionary service at West Charleston, Ohio, Sunday evening, July 31.

Record attendances were reported for Roxbury Camp the first weekend. This year, the Silver Anniversary, 25 years of camp operation is being celebrated.

Sunday morning, July 31, during the time of the Tent Crusade at Hershey, Pa., Bro. and Sr. Ray Brubaker ministered to the Messiah Home congregation.

Morris Sider of Niagara Christian College, and Bill Spinks, a missionary to Cuba, were guest speakers at Sherkston, Ontario while the pastor and family were on their vacation.

Jesse Lady is scheduled to be guest speaker for a Youth Retreat, September 16 to 18, sponsored by the Sherkston, Ontario congregation, at the Disciples' Conference grounds.

C. N. Hostetter, Jr., and Albert Engle were guest speakers for the third Minister's Retreat of the Canadian Conference. Sessions were held Friday evening August 19 and all day Saturday, August 20 at Niagara Christian College.

Harold Musser and William Lewis were guest speakers at Moreno, Community Chapel, California, Sunday August 7.

Robert Hess was guest speaker at Waynesboro, Pa., Sunday morning August 7. There were 14 who received the rite of water baptism Sunday morning, July 24.

Daniel Engle was chosen to serve as deacon of the Lancaster, Pa. congregation.

Sunday evening, July 31, a Galilean service was held by the Turkey Hill Pond at Creswell, Pa., on the farm of Armor Frey. Four congregations, Lancaster, Manor, Pequea, and Refton united for this outdoor service. Lane Hostetter, pastor of the Lancaster congregation, spoke from a boat on the pond.

Harry Hock is scheduled to conduct evangelistic services at Martinsburg, Pa. September 12 to 25.

Esther Book, returning to the India mission field, was featured in a farewell service at Up-land, California Sunday evening, July 31. H. G. Brubaker was guest speaker for the morning service.

Earl Wolgemuth, recently returned from his work among the Navajo Indians, showed pictures at Maytown, Pa., Sunday evening July 31.

J. Wilmer Heisey was guest speaker at Kindersley, Saskatchewan Sunday, July 31. Mrs. Heisey is a native of the Saskatchewan area.

C. N. Hostetter, while serving as guest instructor at Mennonite Biblical Seminary at Elkhart, Indiana, was guest speaker at the Village Church, Sunday evening July 24.

Betty Damude and Marion Sherk were featured in a farewell service Sunday evening July 31, at Sherkston, Ontario. They left for a year's service under the MCC at Twillingate, Newfoundland.

Springvale, Ontario, announces Home-Coming Services for Sunday, September 11. Three services are planned; 9:45 a.m.; 2:30 p.m.; and 7:00 p.m. Meals will be provided for all who can attend. Former Sunday School members and the Wainfleet Gospel Four will provide special music. Roy Nigh, formerly of Springvale, and Editor J. N. Hostetter are scheduled as guest speakers.



Rev. Clark Hock and Bishop H. A. Ginder in the new sanctuary of the Fairland Church.

FAIRLAND, PA., DEDICATES NEW SANCTUARY

The Fairland Brethren in Christ Church, Cleona, Pennsylvania, dedicated its new sanctuary addition on Sunday afternoon, May 22, "To the worship of the true and living God and to the service of Jesus Christ the Lord."

Approximately 315 members of the congregation, friends, and guests attended the dedication service. Henry A. Ginder, Bishop of the Atlantic Conference, delivered the dedicatory sermon. Rev. Clark A. Hock, pastor, received the key to the structure from Ammon F. Wenger, chairman of the building committee, and presented it to the bishop.

Also participating in the service were Rev. Riall D. Stump, Rev. Jacob B. Funk, and Rev. Harvey Light, former pastors; Daniel F. Wenger, chairman of the Trustee Board; and Rev. B. E. Thuma, Secretary of the Atlantic Conference. Music was rendered by the Senior Choir and the Fairland Male Quartet.

Also dedicated were many memorials and gifts presented by individuals, families, and organizations.

A week of dedication services followed with each evening designated for special emphasis. The Senior Choir presented the cantata, "No Greater Love," on Music Night. The following nights designated were Community, Sunday School, Men's Fellowship, Missions and Youth. The guest speakers taking part in the program

were: Rev. H. H. Brubaker, General Conference secretary; Dr. Clyde W. Meadows, pastor of King Street U.B. Church, Chambersburg, Pennsylvania; Dr. C. N. Hostetter, President of Messiah College; Dr. and Mrs. Jesse F. Lady, former Superintendent of the Wanezi Bible Institute; and Mr. Charles Jones, manager of Mutual of New York, Harrisburg Office.

A CONDENSATION FROM "THE HISTORY OF THE FAIRLAND CHURCH"

Rev. Jacob B. Funk

The first "meeting house" was built at the lower end of the Dauphin-Lebanon District in 1885 for a cost of \$1,594.52 and was known as the Fairland Church after the name of the small community. There was a membership of approximately 40 and services were conducted every fourth Sunday.

In 1893 a Sunday School was organized in spite of strong opposition. This Sunday School became a community organization with a membership of about sixty.

In 1911, the church was raised, a basement put under it, and an annex added. This was to accommodate the love feast services.

In 1935, fifty years after the church was built, extensive improvements were made. Twenty-one years later plans were again underway to increase Sunday School space and add a new sanctuary.

As these plans developed, a ground breaking service was held on August 3, 1959, and the cornerstone service was conducted on November 15, 1959. Another milestone was reached in the history of the Fairland Church as the new sanctuary was dedicated to the glory of God.

SHENKS CHURCH, PA.

A gracious revival was experienced by the Shenks congregation. Because the evangelist, Rev. John Schock of Sparta, Tennessee was not able to be with us for the first three nights, Rev. J. Clair Sherk of Lancaster served as evangelist for this period. The community attended the services well and a number of them found the Lord as Saviour. In an impressive service later, four were baptized and we appreciate the spiritual growth manifested. A reception for new members will be held in the near future.

On Saturday evening, May 21, our missionary conference opened with Bro. and Sister David Brubaker showing interesting pictures and speaking of pioneer work in the Gwaai area, Africa. On Sunday morning Dr. Virginia Kauffman and Beulah Arnold brought informative and inspiring messages of the medical work in missions. In the evening service, Dr. and Mrs. Jesse Lady were the speakers. They informed us of their work in Africa and also presented a strong challenge to faithfulness on the part of the home church in the work of missions abroad.

From July 11 to 22 our Daily Vacation Bible School was held with an average attendance of 211. A boy in India, Ezra Henry, is supported by our Bible school each year; large towels were donated to the Mennonite Central Committee for mothers abroad to carry their babies on their backs; a donation of food was presented and given to the Children's Home at Florin. There were 12 decisions for Christ. On the closing night we were privileged to hear Gladys Lehman given an interesting and spiritual message.

Ruth H. Martin

ANTRIM, PENNA.

April 10, we enjoyed an interesting hymn sing with several groups participating in the services. On Easter morning a sunrise service was held on the lawn of the church. Our Christ's Crusaders Day was April 24. The young people from the congregation had charge of the morning services. The last week of

April was our revival services with Rev. Charles Eshelman serving as guest speaker. Our Love Feast was May 21-22. Rev. Edward Wenger from Mechanicsburg was the speaker. An inspiring communion service was on Saturday evening.

June 26, Sr. Beulah Arnold spoke to us in the morning worship service. Our annual Children's Day was held on July 3. The singing Kohler Sisters from Ohio presented an interesting program in word and song. A fellowship meal was enjoyed by all in the basement of the church. On a Missionary Prayer Service in July, Rev. and Mrs. George Bundy were with us to show pictures of Africa. July 17, the Hanover Christ's Crusaders brought a timely program. Rev. Roy Musser brought the message.

July 11-22 was our Bible School. The average attendance was just a bit less than 250. Our project was for a tractor to be used in Africa. The offerings and donations totaled \$1500.00. Some special features of the Bible School were Mrs. Earl Brechbill, Rev. Glenn Ginder, and our pastor, Rev. John A. Byers, as he brought a lesson from the Bible on decision night.

On the morning of July 24, Dr. George Paulus spoke about his work in India. After the morning service, a baptismal service was held for five young people. Parents and friends gathered on the Sunday night of July 24 to conclude the Bible School. Several prizes were awarded to the ones who memorized the most verses of Hebrews. Sr. Gladys Lehman told some interesting stories of Africa.

—L. A. W.

MAYTOWN, PENNA.

Since Feb. 1, Avery Musser has been serving as pastor. He completed his work at Messiah College this year and as of May 31, moved into the new parsonage.

The congregation welcomed them with a housewarming, presenting a love offering of foodstuffs. Their presence in the community adds greatly to the possibilities of personal contacts.

Our annual Mother and Daughter Fellowship was held at Hostetter's Banquet Hall in Mt. Joy, Pa. Our annual Sunday school outing was held June 23.

July 1 to 4 Maytown celebrated the Bi-Centennial. Sunday evening the churches combined and held the service in the school auditorium. The pastors of the different churches shared in the service.

We held our annual Vacation Bible School July 11 to 22. The attendance was larger than previous years. Recently three new members were received into church fellowship. Baptism was administered at the Florin Farms Pond.

Our Christ's Crusaders attended the Fellowship at the United Zion's Camp Grove. The Kenbrook Camp is joining with our Crusaders in an outing July 30. Dedication of the new parsonage is planned for August 21.

SPRINGHOPE, PA.

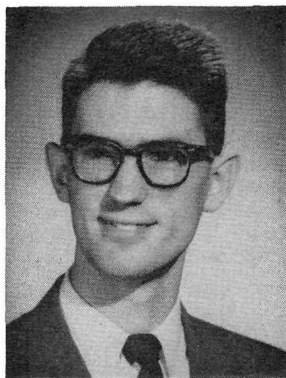
Rev. and Mrs. Edward Gilmore of Wainfleet, Ontario ministered the word to us in our revival services. Sr. Gilmore gave several talks to the children. Bro. Gilmore's messages were heart-searching and given in an interesting manner. Our souls were blessed as six young people knelt at the altar the first Sunday night of the meeting, six others at a later service. Some were saved for the first time, others came to renew their covenant with the Lord. Rev. and Mrs. William Rosenberry and Miss Anita Brechbill presented a Gospel Words and Music program to a full house, April 28. May 1 to 8 we participated in the church-wide evangelism program. The pastor and assistant pastor

ministered the word. June 19 Bishop Charlie Byers was with us for the morning worship service.

June 6 to 18 we participated in a community daily vacation Bible school which was held in the Chestnut Ridge High School. Average attendance reached 195. An area youth camp was held at Roxbury June 30 to July 3, under the leadership of Rev. John Rosenberry. Sixteen of our group attended the camp. Our Annual Lovefeast was held July 24. Rev. Samuel Oldham of Grantham, Pa. was guest speaker. The Spirit of the Lord was warmly manifest during the communion service. A baptismal and reception service was held July 31.

PALMYRA, PA., INSTALLS NEW PASTOR

Rev. David P. McBeth, recently graduated from Asbury Theological Seminary at Wilmore, Kentucky was installed as pastor of the Palmyra Brethren in Christ Church, Sunday morning July 24. The local deacon, Ethan Kreider, presided at the service. The installation sermon was preached by Bishop Henry Ginder. Bro. McBeth spoke his first message to the congregation in the evening



worship service. Before taking up studies at Asbury, Bro. McBeth had served two short terms in pastorates, one near Hamlin, Kansas and the other at Valley Chapel, Ohio.

BIRTHS

LAUVER—David James, born to Mr. and Mrs. James Lauver, July 16, 1960, Maytown, Pa. congregation.

LIGHT—Sheila Marie, born to Mr. and Mrs. James Light, April 11, 1960, Fairland congregation, Pa.

WINGERD—Nathan Lynn, born to Mr. and Mrs. Titus Wingerd, June 3, 1960, Albuquerque, New Mexico congregation.

GUENGERICH—Lynn Alan, born to Mr. and Mrs. Leslie Guengerich, August 1, 1960, Chino congregation, California.

FREY—Quintin Fisher, born to Mr. and Mrs. Emerson Frey, May 15, 1960, Manor congregation, Pa.

RESSLER—Tierra Lynn, born to Melvin and Jane Roberts Ressler, July 11, 1960, Manor congregation, Pa.

MARRIAGES

NISSLEY-KREIDER—Miss Anna Katherine Kreider, daughter of Mr. and Mrs. Abram S. Kreider, Mt. Joy, Pa., became the bride of Clarence M. Nissley, Washington, D.C., son of Mr. and Mrs. Lloyd Nissley, Elizabethtown, Pa., on Saturday, July 23, 1960 in Mt. Pleasant Brethren in Christ Church near Mt. Joy, Pa. Bishop Henry A. Ginder officiated, assisted by Rev. Clarence Lutz. The couple will reside at Washington, D. C.

ROGERS-WHITESIDE — Miss Ruth Adeline Whiteside, daughter of Mr. and Mrs. Thomas Whiteside, Wainfleet, Ontario and George

Arthur Rogers of Wainfleet, Ontario, were united in marriage July 30, 1960 in the Wainfleet Brethren in Christ Church. The pastor, Rev. Edward Gilmore performed the ceremony.

WILLIAMS-BOSSERT—Miss Viola Pearl Bossert of Wainfleet, Ontario, daughter of the late Clarence Bossert and Mrs. Evelyn Bossert Traver, and Ronald Lee Williams, son of Mr. and Mrs. Lee Williams, Dunnville, Ontario were united in marriage in the Wainfleet Brethren in Christ Church, July 9, 1960. Rev. Basil Long, uncle of the groom performed the ceremony assisted by the bride's grandfather, Rev. E. C. Bossert.

WENGER-HILTON — Miriam Violet Hilton, daughter of Mr. and Mrs. Charles Hilton of Annville, Pa., and D. Ray Wenger, Jr. son of Mr. and Mrs. D. Ray Wenger, Annville, Pa., were united in marriage on Saturday, June 16, 1960 in the Fairland Church, Cleona, Pa. Rev. Clark Hock, pastor, and Rev. Eugene Wenger, uncle of the groom, officiated.

SNOWBALL-FEKETE—Carole Fekete, daughter of Mr. and Mrs. Frank Fekete of Hamilton, Ontario, and David Snowball, son of Mr. and Mrs. Russell Snowball of Oakville, Ontario were united in marriage on July 2, 1960. The ceremony was performed in the Ridgemount Brethren in Christ Church, Hamilton, Ontario by the pastor, J. Allen Heise.

CASSEL-LEHMAN—On Saturday evening, July 2, 1960, in the Carlisle Brethren in Christ Church, D. Wayne Cassel, son of Mr. and Mrs. P. W. Cassel of Nappanee, Indiana, and Ruth Anna Lehman, daughter of Mr. and Mrs. N. Eber Lehman of Carlisle, Pa., were united in marriage. Rev. P. W. Cassel, father of the groom, performed the ceremony with Rev. Paul Snyder assisting.

HORNBERGER-DAVIS—Alice Ruth Davis of Silverdale, Pa., and Rev. Adam S. Hornberger from Pleasant Valley, Pa., were united in marriage April 23, 1960. The candlelight ceremony was performed by Rev. William L. Rosenberry assisted by Rev. Edwin C. Rosenberger. Bro. Hornberger is pastor of the New Bloomfield, Pa. congregation.

STEINBRECHER-FREY — Miss Eunice Frey, daughter of Mr. and Mrs. Armor Frey, Cone-stoga, Pa., was united in marriage to Leroy M. Steinbrecher, son of Mr. and Mrs. Henry Steinbrecher, Columbia, Pa., July 26, 1960 in the Manor Brethren in Christ Church. Rev. Fred Frey, uncle of the bride, performed the ceremony assisted by Rev. H. N. Hostetter.

OBITUARIES

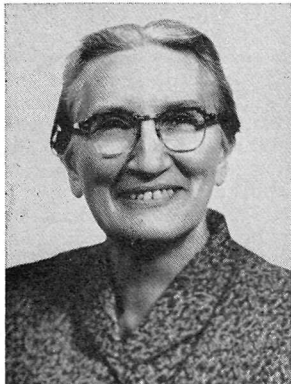
TAYLOR—Mrs. Adda Engle Taylor was born at Bainbridge, Pennsylvania, December 4, 1869 and departed to be with her Lord August 2, 1960, at the Messiah Home, Harrisburg, Pennsylvania, where she had been a resident for the past 18 years.

Mrs. Taylor answered the call of God to missionary service in Rhodesia, Africa in June 1905. She was married to the Reverend Myron Taylor at Macha Mission, Choma, Northern Rhodesia, November 4, 1909. Together they founded Sikalongo Mission, near Choma, Northern Rhodesia in 1920. Her husband, the late Myron Taylor, was fatally mauled by a lion while on a preaching tour in the Zambezi River Valley in September 1931. His body lies awaiting the resurrection morning in the little Sikalongo Mission cemetery. Mrs. Taylor returned to the United States in 1932.

She is survived by two daughters, Mrs. Chester Wingert, Greencastle, Pa., Mrs. Arthur Grissinger, Harrisburg, Pa., and four grandchildren.

Funeral services were held at the Messiah Home, Harrisburg, and at the Cross Roads church, Mt. Joy, Pennsylvania. The officiating ministers were H. H. Brubaker, I. W. Musser and Glenn Hensel. Interment was made in the Cross Roads Cemetery, Mt. Joy, Pennsylvania.

CLIMENHAGA—Emma Smith Climenhaga of Messiah College, Grantham, Pennsylvania, passed on to be with the Lord on Saturday, July 30, at the home of Brother and Sister Fred Climenhaga near Niagara Christian College, Ontario, Canada. She had just gone with her husband to Canada for a visit with Canadian relatives.



husband to Canada for a visit with Canadian relatives.

Sister Climenhaga was born February 24, 1892, in Harrisburg, Pennsylvania, a daughter of Bishop S. R. and Elizabeth (Light) Smith. She was converted early in life and at the age of 14 was

baptized by Bishop Aaron Martin and united in fellowship with the Brethren in Christ Church. On August 27, 1912, she was united in marriage with the Rev. John Arthur Climenhaga.

She was an alumna of both Messiah and Upland College and received her A.B. from Pasadena College and M.R.E. from Eastern Baptist Theological Seminary.

From 1921 to 1929 with her husband she served as a missionary at Matopo Mission in Southern Rhodesia, South Central Africa. From 1930 to 1937 Brother and Sister Climenhaga served at Jabok Academy and Upland College. The period following until 1948 was one of service in home mission pastorates at Granville, Pennsylvania, and Stowe, Pennsylvania. In 1949 they moved to Messiah College where Sister Climenhaga became a full-time faculty member and remained in association with the college until her death.

Surviving are her husband; five children, Dr. Arthur M. of Messiah College, Grantham, Pa., Bishop David E. of the Federation of Rhodesia and Nyasaland, Joel R. of Wilmington College, Wilmington, Ohio, Leoda M. of New York City, and Mrs. Kathryn Yerger of Grantham, Pa.; seven grandchildren; and two sisters, Mrs. Elizabeth S. Hoover and Mrs. Katie S. Musser, both of Orlando, Florida.

A host of relatives and friends rise up to say that a mother in Israel has departed to be with her Lord whom she steadfastly served, but that her labors of love do follow her. One of her favorite poems which speaks her true nature is:

*Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer may be for others.*

*Others, Lord, yes, others,
Let this my motto be;
Help me to live for others,
That I may live for Thee.*

The funeral service was conducted in the Messiah College Alumni Auditorium with Dr. C. N. Hostetter, Jr. bringing the message from the text: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10:15b. Rev. Arthur L. Musser, pastor of the Grantham congregation, Grantham, Pa. conducted the

RESOLUTION OF RESPECT AND SYMPATHY

Many persons are sorrowing today because God in His all-wise Providence, has removed from our midst a "Mother in Israel," a loyal friend, yes, a champion of Christian living. The Board of Trustees of Messiah College, recognizing the value of her faithful services as a teacher are hereby expressing their respect for her memory and are extending their heartfelt and affectionate sympathy to her family and many friends.

Mrs. Emma Smith Climenhaga was a member of the first class to be graduated from Messiah Bible College in 1911. Her exemplary life and testimony as a student were a very real asset to the school. Later, as a teacher, she exerted a strong influence for social purity and the cause of missions. Not only did she serve as teacher, but many students found her a sympathetic and understanding counsellor. She became "mother" to many who were far from their homes.

After many years in missionary work abroad and in the homeland, she returned to Messiah College, bringing to her profession much valuable experience. It was a substantial benefit to Messiah College to have her teach in the fields for which she was especially prepared. She enjoyed particularly to study and teach the Word of God. Many years ago she quoted the expression, "I want to wear out—not rust out." This attitude was exemplified by her life of usefulness to her beloved alma mater.

Mrs. Climenhaga will always be remembered for her great heart of kindness, her generosity to others and her deep devotion to her God.

Whereas, we wish to express appreciation for the years of faithful service which she has rendered as a member of our faculty and to extend sympathy to the family in their bereavement,

Be it resolved, that the Board of Trustees of Messiah College adopt this expression of respect and sympathy, presenting it to the family, and having a copy of the same spread on the minutes of the Board.

Committee on Resolutions
Messiah College Board of Trustees

service with Rev. H. H. Brubaker, Superintendent of the Messiah Home, Harrisburg, Pa., and Rev. B. E. Thuma, pastor of the Cross Roads Church, Florin, Pa. assisting.

Dr. Charles F. Eshelman read a tribute from the faculty of Messiah College, and the Board of Trustees presented a tribute read by Rev. B. E. Thuma.

Interment was in the Grantham Memorial Park. Bishop Charlie B. Byers shared in the graveside service.

In place of wreaths at the funeral, the John Climenhaga family requested that there be a

memorial fund for a project in the Rhodesian mission field. Interested persons may send their contributions to the treasurer of the Board for World Missions designating it for the Emma S. Climenhaga Memorial Fund.

Funeral arrangements were in charge of S. Gerald Weaver of Woodbury, Pa.

Expression of Appreciation

To all our dear friends, accept our heartfelt thanks for your kind remembrance of us with cards and letters and personal visits during this time of Mother's homegoing.

John A. Climenhaga and Family

FACULTY TRIBUTE

Contemplating the life of Emma Smith Climenhaga, we remember the Scripture in II Kings 4:8 . . . "where was a great woman."

Mrs. Climenhaga was great in her home life. She was constant and gracious in her hospitality. Her home was open to faculty, to students, and any others at all times—for tea, for a visit, for an understanding chat. Many individuals shall remember her for beckoning them from the door or window to share in such an experience. Her unselfishness toward her husband and family in sacrificial devotion exemplified beautifully the teachings of God's Word.

Mrs. Climenhaga was great in her perseverance for an education. She continued her learning after marriage and graduated *magna cum laude* from college with her eldest son. At the age of sixty, she was the oldest individual ever to receive a masters degree from Eastern Baptist Seminary. For another year she travelled weekly to Philadelphia for art lessons while carrying family and teaching responsibilities. This desire for knowledge and for excellence in her area she passed to the students, demanding that each do his best.

This gracious lady was great in her cultural life. Her love of God's beautiful handiwork in nature was apparent in her appreciation of a beautiful sunset, the wooded mountain range, and the rippling streams. Even on her last trip she exuberantly enjoyed these wonders of nature. Many of these scenes she imprisoned in artistic form. Hers was the touch of an artist.

Mrs. Climenhaga was truly great in her service. She gave ten years in Africa, eleven at Stowe Mission, and approximately twenty-five years in three of our church schools. In these years of service her spiritual life and concern for others will not soon be forgotten. The joys of salvation, the "blessed hope," the victory of faith which she enjoyed, she often expressed. She desired that others might share in this personal intimacy she enjoyed with her wonderful Lord.

Mrs. Climenhaga is now great in her coronation.

*Just think
Of stepping on a shore,
And finding it heaven;
Of waking up—
And finding it home.
—An unknown seer*

GUYER—Mrs. Susan S. (Keagy) Guyer who resided at the home of her daughter-in-law, Mrs. Bernice Guyer of 113 Crawford Avenue, Altoona, passed away on August 5, 1960 at the Valley View Home.

She was born at Woodbury, Pa., November 15, 1873, a daughter of Rev. Peter and Mary (Leidy) Keagy.

She was married to Charles Guyer who with one son and one daughter preceded her in death.

Surviving are one grandson, 3 great-grandchildren, 2 nieces, and 3 nephews.

She was a member of the Altoona Brethren in Christ Church.

Funeral services were held at the S. Gerald Weaver Funeral Home, Woodbury at 2:00 p.m. Sunday, August 7, 1960 in charge of Rev. John L. Rosenberry and Rev. Herman G. Miller.

Interment was made in the Keagy Cemetery, Woodbury, Pa.

ENGLE — A long and colorful career came to a close on Saturday morning July 16, 1960 in the passing of a devoted servant of the Lord, Bishop M. G. Engle of Abilene, Kansas at Memorial Hospital in Abilene.

Born in Lancaster County, Pennsylvania on March 15, 1867, he was among the large group of pioneers who came to Kansas in 1879. Settling with his parents in the Belle Springs community, he was converted in what is now known as the "Great Revival" in 1891. Moving to the Zion community in 1902, he lived there until eight years ago, when because of failing health he moved to Abilene, where he has since resided.

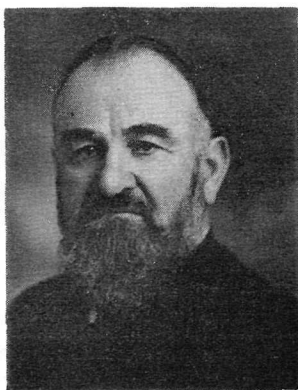
Ordained a minister in 1903, a bishop in 1906, and serving as evangelist in revivals across the brotherhood, he became one of the best known personalities of the church. Known as a staunch exponent of the doctrine of holiness, he was fearless but understanding in his presentation of Bible truth.

In 1913 he was appointed a member of the Home Mission Board by the General Conference and served continuously in this capacity for thirty years, much of the time as chairman of the board.

On January 10, 1892 he was united in marriage to Catherine Winger to whom were born four children: Earl W. of Abilene; Mrs. Jacob (Hazel Irene) Bert of Upland, California; Frank W., deceased, and LaMar P., deceased. He is also survived by seventeen grandchildren and thirty-five great-grandchildren and a sister Mrs. Mary Zook.

His first wife passed away December 3, 1928. On April 14, 1932 he was married again to Anna Kraybill of Thomas, Oklahoma. She contributed much to his happiness until she too passed away on September 5, 1954.

Funeral services which were conducted at the Zion Brethren in Christ Church were in charge of Rev. M. M. Book. Dr. C. N. Hostetter, Jr., as requested by Bro. Engle, preached the funeral message; the text was Psalms 116: 15. Bishop Alvin Burkholder, representing the Moderator of the General Conference and the Board of Bishops, expressed messages of sympathy and told of his personal love for Bro. Engle. A male quartet composed of Lowell



Hoover, Henry Miller, Harold Hoover and Dean Haffa sang two songs, "When the Roll is Called Up Yonder" and "Beyond The Sunset." Interment was in the Union Cemetery.

IN MEMORIAM

M. G. Engle has gone to his reward. In his late years he longed and prayed "to be with Christ." He was, as Bishop Burkholder said at his funeral, almost an institution in himself. This rugged individualist with a warm heart and fervent spirit has finished his course.

His life and service were closely related to what Christ did in him. After his conversion, he received the blessing of sanctification and continued throughout his life to witness clearly to this experience. His positive holiness preaching was deeply grounded in the Scriptures.

He was ordained bishop in 1906, succeeding Samuel Zook as the overseer of North Dickinson District, Kansas. Eight times he assisted in the office of Moderator of the General Conference. In 1914 he became Chairman of the Home Mission Board and served thirty years in that position. At the time of his retirement in 1944, he was given an honorary position on this Board continuing in active service for a number of years and remaining a member of the Board until the time of his death. At the time of his discontinuing active service with the General Conference in 1952, he had the longest known record of regular annual attendance at the General Conference.

His evangelistic ministry and his administrative service as bishop were marked by a deep loyalty to Biblical truth and a firm faithfulness to the church as the body of Christ. He was confronted by schisms and tested by personal accusations, but a passion for fairness and a love for righteousness and truth always distinguished him.

It was my privilege to work closely with this man of God for many years. "He being dead, yet speaketh." God bless the many memories of him that linger with family and friends and make them fruitful to the glory of God!

C. N. Hostetter, Jr.

HEISE—Wm. B. Heise was born Nov. 15, 1888 at Victoria Square, Ontario, the oldest son of the late Levi B. and Alice Eyer Heise, and died July 9, 1960, three hours after a coronary thrombosis.

He was united in marriage to Ida Sider of Wainfleet, Ont., Jan. 29, 1913. The following children survive: Edgar, Kitchener; Milton, Bailieboro; Orville, Auburn, Indiana; Paul, Palmerston; Arthur, Port Rowan; Carl, Ontario, California; Luella and Marjorie at home. There are 24 grandchildren. Two brothers have gone on: Orla in 1955, and Earl in infancy. Surviving are one brother and three sisters.

He was converted while quite young and became a member of Heise Hill church in 1902. He served the past number of years as trustee. He lived a consistent Christian life, and we rejoice to know that he is now in the presence of the Lord.

Funeral services were held July 12 at Heise Hill church with Bishop E. J. Swalm, Rev. Alvin Winger, Rev. W. Vanderbent, and Rev. J. R. Steckley participating. Interment in Heise Hill cemetery.

NEWS ITEMS

PASTOR SPEAKS ON CATHOLIC PRESIDENT

SYRACUSE, N. Y. (EP)—The Rev. Ernest L. Laycock, pastor of the North Syracuse Baptist Church, North Syracuse, recently appeared on a Syracuse radio program, "Opinion," on Station WFBL, to discuss the subject of "Would the Separation of Church and State Be Violated by a Roman Catholic President?" Following an initial presentation, telephone calls flooded the station's switchboard. Mr. Laycock answered phone queries over the air, from 11 p.m. until 1 a.m.

Peter Scott, host of "Opinion," invited a representative of the Roman Catholic Church to appear on the Friday night program, of the same week, to counter the sentiments of Pastor Laycock. Father Shannon, director of radio and television relations for the Roman Catholic Church in Syracuse, refused to send a representative, but he issued a statement outlining the functions of the Church as "to teach, to rule, to sanctify." On this night, and again on the following Monday night, telephone calls poured into the station, and many opinions were aired on both sides of the issue. Mr. Laycock had secured permission to offer the pamphlet by Dr. George Ford, "A Roman Catholic President: How Free from Church Control?" to all who wrote in. Many copies have been circulated in the general Syracuse area.

U. S. EMBASSY IN MOSCOW RECEIVES BIBLE FOR POWERS

MOSCOW (EP)—The U. S. Embassy here has received a Bible for presentation to Francis Powers, imprisoned pilot of the American U-2 plane shot down over the Soviet Union.

Attorney Lewis Weiss explained he brought the Bible to Moscow at the request of the pilot's father. Embassy officials, who had not been permitted to see Powers, were uncertain that it could be delivered to him.

PRESIDENT DESIGNATES 'NATIONAL PRAYER DAY'

NEWPORT, R. I. (EP)—Wednesday, Oct. 5, has been designated by President Eisenhower as a National Day of Prayer.

"It is not by our strength alone," he said in a proclamation issued at the Summer White House here, "nor by our own righteousness, that we have enjoyed the abundant gifts of our Creator . . .

"In this time of testing we shall ever place our trust in the keeping of God's commandments, knowing that He who has brought us here requires justice and mercy in return.

"As we lift our thankful hearts to Him, we will see clearly the vision of the world that is meant to be and set our hearts resolutely toward the achievement of it."

A joint resolution approved by Congress in 1952 provided that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer on which people of the United States may turn to God in prayer and meditation at churches, in groups and as individuals."

As in previous years, the 1960 Day of Prayer falls on the first Wednesday in Oct.